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richness of the ethnologic details in this publication prevents us from giving more than a hint to our readers of the treasures they will find in these pages, most of which are accompanied by linguistic references to the objects described. These pages also contain an amount of folk-lore, religious and symbolic, which has a peculiar charm of novelty and *naïveté* about it.

A. S. Gatschet.

CAPTAIN JOHN G. BOURKE, U. S. Army, has issued a handsome little pamphlet of 56 pages, containing his researches, "Notes and Memoranda bearing upon the use of human ordure and human urine in rites of a religious or semi-religious character among various nations." Washington. 1888. 8vo. Well known through his former publications, "Snake Dance of the Moquis," "An Apache Campaign," which are mainly of an ethnological character, Captain Bourke diligently gathered all information he could obtain during his long years of military service in the West, and also shows extensive reading in his quotations from authors describing customs prevailing in all parts of the ancient, mediæval, and modern world. However disgusting the subject may appear to such readers who do not consider it in the light of science, the article is a fair specimen of the maxim that, for a scientific mind, nothing is too abject or insignificant for consideration; and it also illustrates the other principle, that to the pure everything is pure. Many of the rites described in these pages show how deeply engraved in the human mind is the tendency of symbolizing, anthropomorphizing, and deifying abstract ideas and phenomena of nature.

A. S. Gatschet.

In a paper briefly describing the results of extensive archæological researches ("Conventionalism in Ancient American Art," originally printed in the Bulletin of the Essex Institute, vol. xvii.; reprinted at the Salem Press, 1887), Prof. F. W. Putnam, curator of the Peabody Museum of American Archæology, arrives at results which may be here remarked as possessing a psychological as well as archæological interest.

Professor Putnam shows, in the pottery of Tennessee, Arkansas, Nicaragua, and Panama, progress from original realism of representation to conventionalism. Thus, in the stone-graves of Tennessee are found vessels rudely realistic, representing the head of an animal. The result is an unsymmetrical and rude work; and the potter, at last feeling this deficiency, undertook to correct the want of symmetry by a balance of parts, now pushing the ears back and the eyes forward, adding a tail as counterpart of the nose, etc., and finally effecting such transpositions and reductions as end in pure conventionalism, where the origin of the resulting type, if it stood alone, could not be traced. In the same way, the potter of Panama, finding the fish form suitable for ornamenting the feet of his tripod, began with a rude representation of a fish; then, being dissatisfied with the result, rearranged the positions of fins, eyes, and jaw, to suit his ideas of symmetry; and finally ended by reducing these to mere conventional ornaments. Thus the efforts of the primitive American artist end in vessels